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NEWS
PAGE

Leaders Show Grief At Kennedy's Death

By Baptist Press
Southern Baptist leaders deplored the "forces of hate" and "political deterioration" which led someone to shoot and kill President John F. Kennedy as he paraded through Dallas, Tex., in a motorcade.

President K. Owen White was at his home in Houston when the lunch hour bulletin flashed from across the state.

"This is a national tragedy," the convention president said. "I am personally shaken by it. From the time of his election I have prayed both privately and publicly for the president. I pray now for the members of his family, and for the vice-president who must shoulder the responsibilities of leadership, and for our nation that we will seek Divine leadership also."

Executive Secretary Porter Routh of the SBC Executive Committee sat silently and stunned as he listened to an office intercom system in Nashville feed radio bulletins

through the SBC building there.

After he heard the report of the death, Routh wrote:

"Southern Baptists join with all Christians and Americans in expressing the deepest sympathy to Mrs. John Kennedy and to the children following the death of the president. We deplore the forces of hate which create a climate of anarchy and murder in our nation. We join in prayer that God shall give strength and guidance to President Lyndon Johnson as he assumes the heavy responsibility of the office in a distraught world."

In Washington, C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs, left his third-floor office to listen to a radio in the lobby of the Baptist Building.

Then he declared: "No language contains the words for describing the tragedy involved in the assassination of the President of the United States. As a nation of stunned people

gather their thoughts in the midst of grief serious reflections must take place.

Said Tragic

"Many brave and great men have died before. Death is always tragic. However, now we are made aware that the political mentality of some people in our nation has so deteriorated that someone has taken the life of the president."

"One would wish to believe that back of this tragedy is simple mental illness. However, this peculiar manifestation of illness can hardly be dissociated from the waves of political hatred which have been fanned by engineers of animosity. Regardless of the facts of crime and guilt which are yet to be known the president's death shocks us into awareness of social illness which threatens both democracy and freedom."

From his home in Washington, where he is recovering from an illness, Josef Nordenhaug, general secretary of the Baptist World Alliance, "phoned in his saddened comment:

"The Baptists of the world are deeply shocked and grieved at the assassination of President Kennedy. We will remember his family in prayer and ask God's guidance for President Johnson in his leadership of our nation in these critical days at home and abroad."

In Dallas, where offices of the Baptist General Convention of Texas are located, Editor E. C. James of the Baptist Standard had already arrived at the trade mart where he was to attend a luncheon. President Kennedy was to go there from the parade, and address the luncheon guests.

James heard the announcement at the Trade Mart. The editor of Baptists' largest weekly paper, James had had an audience with Kennedy several months ago.

"This is how he summed up the tragic news:

"The world is engulfed in sorrow over the brutal assassination of President Kennedy. Right thinking Texans will always grieve that such a dastardly crime should have been committed in their state. It is true that many disagreed with the president on his political views, but now that he is gone perhaps his untimely death may awaken the nation to the fact that elected officials are the servants of all the people and that the time has come for all groups to cease their unfounded accusations against people who are doing their best to serve the whole nation."

Editor James Groves

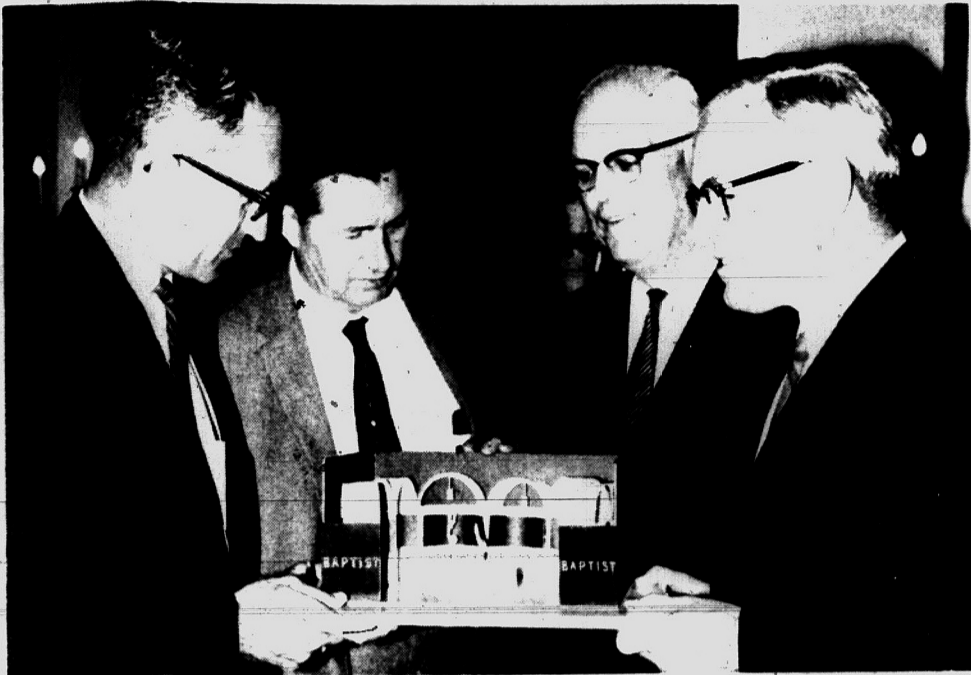
"I probably knew President Kennedy about as well as any other minister knew him, and I grieve deeply that he met his death in such an untimely hour and in this tragic manner."

The shooting took place at about 2:45 PM Central Standard (Dallas) time. About 10 minutes before the motorcade had passed within two blocks of the Baptist Building, housing administrative offices of the Texas convention.

Baptist Press reporter Jim Newton along with numbers of other Dallas Baptist employees had taken the lunch hour to see the president pass. He was shot a mile farther along the parade route.

T. A. Patterson of Dallas, executive secretary of the Texas Convention, could hardly imagine the event occurred in that city. His reaction to the killing follows:

"It is almost impossible to believe a tragedy of his kind could happen. Yet it has! There is no way to express adequately our grief. Surely all who pray will call upon the name of the Lord, asking for his blessing to be upon the bereaved family for his guidance in the affairs of our nation in this hour of crisis."



WORLD'S FAIR EXHIBIT—A model of the combined exhibit planned by six Baptist bodies for the New York World's Fair, 1964-65, is examined by W. C. Fields of Nashville, Tenn.; Leon Maltby of Plainfield, N. J.; Martin L. Leuschner of Forest Park, Ill.; and R. Dean Goodwin of Valley Forge, Pa. (BP) Photo.

A PRESIDENT IS DEAD!

(AN EDITORIAL)

"President Kennedy is dead!" America, and the world, heard in disbelief, dazed and shocked, grieved and disturbed. Through all the week-end, multiplied millions of people stayed near their radios and televisions, receiving, as no generation had done before, an eyewitness view of the whole astounding affair.

Almost the whole world bowed in sorrow with the president's family. Tears welled from many hearts as they followed the events all the way from Dallas to Arlington. People from all over the world and all across the nation shared in grief for a fallen leader. Nor did they completely forget that, because of the tragic chain of events, there were other bereaved families too.

As they watched and listened, all men knew that this deed was wrong, dreadfully and terribly wrong. Even those who disagreed with the late president's policies, felt a revolt in their hearts against such a dastardly act and their souls were filled with remonstrance and grief.

As they watched and lived through these experiences people everywhere found themselves asking, "How could this happen in America?" There can be only one answer. It is found in one word—sin. Man is a sinner. He has a depraved nature, and even murder can come from a sinful heart. Jesus said, "Out of the heart proceed . . . murders . . ." The awful fruit that can come from such a depraved nature has been vividly revealed in these tragic days.

There can be only one answer to that sin. That is the regenerating power of God through Jesus Christ. Naught else can change men's hearts, and deliver from the bondage of sin. Nothing else can take away hatred and bitterness, and fill the heart with love and peace. This is the greatest need of all mankind.

An experience such as that which has just come to the world points up the tremendous responsibility resting upon every Christian to carry the witness of Christ to all men. One cannot but wonder if anyone ever sought to lead the alleged

assassin to Christ. Someone led him to Communism. Did any Christian even try to reach him for Christ? How different history might have been if they had succeeded. And how different for the man himself. The opportunities to reach this man are gone, but all around us are multitudes of others who are lost. Our responsibility is clear.

As Christians we have another means of witness. That is through allowing our lives to be filled completely with the love and peace of Christ, and walking in that spirit before the world. Bitterness and hatred have absolutely no place in the Christian life. The world needs to be rid of its hatreds right now. Love in Christian lives can help change the world atmosphere.

Now all hearts go out to these families in sorrow—lonely widows, fatherless children, bereaved parents, and broken-hearted loved ones and friends. For all of them, Christians pray that the strength and comfort of God may be theirs in these hours of sadness.

Christians must pray, too, for the nation. A president is dead, but the nation lives on. Already the mantle of executive responsibility has fallen upon other shoulders.

Great problems face the nation and the world. It is not yet possible to know what new world crises may have been precipitated by this tragedy. Grave days may lie ahead. The new president, and those who labor with him, need Divine leadership now. In his very first statement after being sworn in, President Johnson asked for the people's help, "and God's."

Even as we sorrow over the death of one leader, we also must earnestly and continually pray for the new one, that he may have and follow the wisdom and direction of God as he guides the affairs of our nation.

God is on His throne! He still rules the destinies of nations and of men. He will hear and lead His people when they call unto Him.

God's people must stay near unto Him in these difficult days.

Baptists Urge No U. S. Aid

CHICAGO, (BP) — The Southern Baptist Hospital Board has asked the American Hospital Association to "Cur-tail its activities in seeking government participation in the work of the voluntary hospital."

The request was made in a statement read into the proceedings of "an invitational conference for hospital governing boards," held here.

The theme of the conference, attended by one hospital trustee and one administrator from each state, was "community and state situations of concern to hospital trustees." The meeting was sponsored by the American Hospital Association.

Representing Louisiana and Florida respectively were: Rufus H. Zachary, pastor of the Metairie Baptist Church, New Orleans, and president of Southern Baptist Hospitals, an agency of the Southern Baptist Convention; Raymond C. Wilson, administrator of Southern Baptist Hospital in New Orleans; Hardy M. Harrell, Jacksonville insurance executive and formerly chairman of the hospital agency's executive committee, and Lawrence R. Payne, administrator of Baptist Memorial Hospital, Jacksonville.

Their statement expresses firm disapproval of any trends toward injection of "unnecessary government control" at any level as a threat to the voluntary hospital system. The text in part, of the statement follows:

"The Southern Baptist Hospital Board is deeply concerned about the opportunities of the voluntary hospital in the future and requests the inclusion of this statement in the records of this meeting. We believe this is the consensus of other Baptist hospitals as well."

"Our concern is primarily with the intervention of government at any level in the operation of voluntary hospitals. Baptists have a long history of belief of separation of church and state. As citizens of the United States we subscribe wholeheartedly to the free enterprise system in business and industry."

"The Federal Government has made and continues to make tremendous inroads into the right of private business and industry, to choose whom they will employ and whom they will serve. If this involuntary control of business and industry is exercised, how can the voluntary hospital hope to escape?"

"M" Night Set For Dec. 2

A goal of 34,000 has been set for "M" Night attendance when the 77 Baptist associations in the state observe this annual event Monday night, Dec. 2.

"M" Night stands for "Mobilization" Night when the Baptist Training Union program for the coming year will be launched in each association.

All 77 associations observed the event last year, it has been announced by Kenneth S. King, Jackson, State Baptist Training Union Director.

"M" Night is also a Southern Baptist Convention emphasis. Lebanon Association led the state in attendance last year with a total of 1,863.

"Committ Thou To Faithful Men" will be the suggested theme of the meetings with the following features offered as possibilities:

100,000 Adult Enrollment Campaign, Baptist Heritage Week, Read the New Testament Through in 1964, The Training Union Program, 1964 (filmstrip), Tournaments and drills, Youth Week, Baptist Youth Night, Alternate Organization for Adults, and Gift-shore.

Nine States Will Hike Percentage To SBC

By The Baptist Press

Nine state Baptist groups will give a larger percentage of their Cooperative Program income to support work carried on by the Southern Baptist Convention nationally and worldwide.

One or two states appeared to have reduced their budget goals and their percentages to the SBC.

This financial picture emerges from a preliminary study of actions this fall at 28 state Baptist conventions or associations cooperating with the SBC. It is based on news reports given to Baptist Press.

The Cooperative Program supports state and SBC work. As the state budget goes, so moves the SBC budget. Messengers to the 28 state bodies adopt the percentage division of funds between state and SBC activities.

About one-third of the total state budgets reaches the SBC. The other two-thirds sup-

ports state missions. The actual amount, state by state, ranges from 43 per cent to only 15 per cent.

Involved is approximately \$60 million in Cooperative Program receipts which the 32,500 Southern Baptist churches will send next year to their state officers.

Size of the SBC share does not necessarily hinge on the size of the state budget, according to 1963 actions, which apply to 1964 budgets.

New Mexico and Maryland offer a comparison. Maryland has a Cooperative Program Budget of \$362,000, of which 40 per cent is going to the SBC. New Mexico will send only 27 per cent of its \$365,000 to the SBC.

Florida Seeks 50-50
States where the work is more solidly established give a higher percentage to the SBC. Oklahoma, Florida, Maryland and Georgia all voted to give 40 per cent or more of

their Cooperative Program 1964 budgets to the SBC.

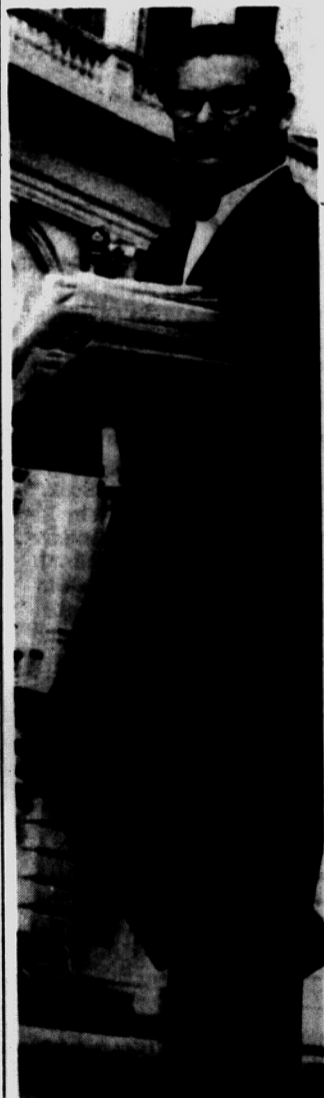
Florida State Baptist Convention, plugging toward a 50-50 division of Cooperative Program income, announced an effort to meet a Ford Foundation matching gift of \$1.5 million to Stetson University (Baptist) at Deland. Its percentage went up from 41 to 42 per cent.

The state convention of Baptists in Indiana made a slight increase in its yearly forwarding to the SBC—from 26 per cent now to 26.1 per cent in 1964. Its messengers learned state executive officers probably will move into their new building outside Indianapolis in January.

The Baptist General Association of Virginia, moved from 36 to 37 per cent of its budget to the SBC, considered the need for more homes for the aging.

Other states reporting an increase in SBC share of the Cooperative Program include the

(Continued on page 7)



WASHINGTON, D. C. — Petitions containing signatures of more than 22,000 residents of three Pennsylvania counties, asking the return of prayer and Bible reading to public schools, are delivered to Congress by Rep. Frank S. Clark (D-Pa.). The congressman is one of 35 House members who have introduced a resolution calling for a Constitutional amendment to override the Supreme Court decision against public school devotional acts. — RNS Photo.

This Special Issue

We present a second Historical and Doctrinal Issue of the Baptist Record. The first such issue appeared about one year ago, and there was such a response of approval, that we determined then to prepare another, and perhaps make these issues an annual affair.

Our purpose in giving such emphasis to doctrine and Baptist history is based upon a deep and abiding conviction, that one of the sources of strength of Baptists through the centuries has been their faithful adherence to the doctrines of the Word of God. We believe that every generation of Baptists must be taught these basic principles, and be made familiar with the history of the people who held them. It is our hope that this issue may make at least a small contribution to the special doctrinal emphasis now being given in Southern Baptist literature.

When this special issue was first planned we had expected to have a number of articles by outstanding contemporary Baptists dealing with various themes of Baptist doctrine. When we began to seek such writers last spring we quickly found that we had waited too late to get just what was wanted. Some of the men whom we had hoped could write for us already had accepted other writing commitments so that they could not fulfil our requests.

When this was discovered decision was made to use as our major articles material from prominent Baptist leaders of past years. Most of this material is not readily accessible to a majority of our readers, and it was felt that it was of enough importance to be made available to them. This did not, however, change our original plan to ask a number of Mississippi Baptist pastors to write on the theme "Why Be A Baptist?". This was done and about 20 of those articles appear in this issue.

We hope that it clearly will be understood that we have not, in any way, sought to cover the entire field of Baptist doctrine or history. This would be impossible in a single issue or even in many issues of the Baptist Record. What we have done is choose some material which we felt was important, out of the vast quantity available. We sincerely hope that what has been chosen will be helpful.

As the week for this issue approached, we found so much news breaking, that decision was made to include a news page. This was not done last year, but it seemed necessary this time.

As this issue goes to press it is our prayer that it may inspire some person to be a better Baptist. If it does that our efforts in preparing it shall not have been in vain.

GUEST EDITORIAL

Baptists Need Doctrinal Emphasis

Chauncey R. Daley, in Western Recorder, (Ky.)

Of those things for which we should be concerned at this time, none is more disturbing than the appalling ignorance of most Baptists as to what they believe. Many Baptists find that friends of other faiths can say quickly and clearly why they are what they are while they themselves are hard put and flounder when asked what they believe.

There are many reasons for this doctrinal ignorance among present day Baptists. One of these is the lack of any effective indoctrination plans in most Baptist churches for new members. New member classes are helpful, but except in isolated instances they are not required, and thus are passed up by most new members. We seem to be so anxious to have new members that we don't take the trouble to make certain they share basic convictions Baptists have cherished through the centuries.

Most modern day Baptist preaching is not characterized by strong doctrinal content. Comparison between a volume of typical modern day Baptist sermons and a volume of Baptist sermons of older generations reveals a great difference in doctrinal content and emphasis. In earlier days we felt we had to give a reason for our faith; nowadays we are the dominant group in many places, and we feel no compulsion to say why we believe what we do.

Contemporary Baptist preaching is characterized by such themes as evangelism, missions, stewardship and Christian morality. Surely, these are basic but too often methods are emphasized to the exclusion of the doctrinal basis from which these themes stem. Every year the Baptist calendar becomes more and more crowded with special themes and promotional causes. When the preacher finishes with these, there are few opportunities left for doctrinal messages.

There is a kind of doctrinal preaching by some Baptist preachers which discourages other preachers from being known as a doctrinal preacher. This is that done by a few preachers who take several doctrinal emphases and give them an emphasis all out of proportion. They major on minors and minor on majors. This approach produces hearers who are long on some points but short on understanding the great body of Baptist doctrine.

Just ahead is a most glorious opportunity for Baptists to make some amends for the deficiency in doctrinal emphasis. In 1964 Baptist organized work in North America will be 150 years old. What a time to take stock and come to grips with what we believe and why we believe it! In the coming months Baptists will hear much about their history and heritage. Rightly used, our 150th anniversary celebration could give us the revitalization we so much need.

What about using 1964 for a wholesome doctrinal emphasis? It must start with the pulpit if the pew is to experience it. A good idea would be for every Baptist pastor to prepare and deliver a series of sermons on Baptist doctrine. Subjects could be announced ahead of time and members urged to be prepared to listen intelligently by studying the Bible and one or more of the books available on Baptist beliefs.

Why not let the pastor bring the message in the morning worship and then use the evening service for an open and free discussion of the morning message? There could be no more helpful activity for pastor and people. Many Baptist men and women want to participate in such discussions. They desire to be responsible Baptists and be able to give an account of their faith.

In any understanding of doctrinal emphasis, one thing should be remembered above all others. The Bible should be the final authority and the only authority. It's easier to take some other man's word than to search sincerely the scriptures. Sometimes there is a vast difference between tradition and truth and not all Baptist tradition is Biblical truth.

A great contemporary movement among all faiths is a renewed interest in Biblical studies. This is even true among Roman Catholics who long ago came to equate tradition with Biblical revelation. Let us be sure as Baptists that we not only understand what we believe but we never let tradition become confused or equated with Biblical truth.



Why Be A Baptist

(Continued from page 1)

answer when I am asked: "Why Be A Baptist?"

The Universal Standard Encyclopedia defines Baptist as follows: "Baptist—name of a Christian sect which bases its polity on the New Testament only." This definition from an unbiased source, in the opinion of this writer, offers a splendid proof text for any sermon on why one should be a Baptist. I am proud to be aligned with a sect that is so secured to the New Testament.

However, true Baptist genius lies in its ability to help people take charge of their own lives under God and live transformed and transforming lives. Without benefit of clergy or help of priest or state, the individual Christian can, in Baptist theological thought, ascend to any height toward which he is led by God. Baptists believe in the spiritual freedom of the individual.

Too, the entire world is acquainted with the Baptist quest for religious freedom. In this regard Baptists are a paradox indeed for they are strong believers in the validity of their faith. It has generally followed that a group with strong beliefs seeks to suppress any dissenting voice. On the contrary Baptists have fought and died for the right of others to preach what they believe, EVEN WHEN CONTRARY TO BAPTIST THOUGHT.

But in the final analysis a great faith, like a great man needs no praise from us; the need is ours that we know it and acclaim it. Then it becomes clear that Baptist and Christian are synonymous.

Why Be A Baptist?

By ROWE C. HOLCOMB
Pastor, First Church, Hazlehurst

"I was reared in a Baptist family" is the answer of many. This simplified statement is definitely lacking in completeness. However, I hope one needs no apology for such a heritage, because an article in the Baptist Record, January 3, 1918, written by Rev. O. D. Bowen, relates his interview with my 84-year old grandfather, regarding the conversion of my great grandfather to the Baptist faith.

Having this background, I gave no thought to the other three denominations I knew, as I became a teen-age member of the Quitman Baptist Church.

The challenge came when I felt the call to full-time Christian service. I could not enter a lifetime task without a deeper conviction concerning Baptist doctrines, polity and policy.

A Bible study embracing the New Testament church, God's plan of salvation, the Great Commission, the ordinances, local government and the voluntary cooperation of churches, anchored my life with the Baptist faith.

After 33 years in the ministry, I continue to be challenged by Baptist zeal in evangelism. I find a joy in sharing in the World Mission program of Baptist. I praise the Lord of the Vineyard for the diversified field of service open to every God-given talent.

With Baptists, the individual holds a unique place in relationship to God, to the church and to the future of the gospel.

Why Be A Baptist?

By CARLOS EVANS
Pastor, First Church, Picayune

The answer to this question comes very largely in the form of a personal testimony. The subject could be restated to read, "Why I Am A Baptist."

I am a Baptist because Baptist people sought me while yet lost in sin and through the ministry of the Holy Spirit led me to a saving knowledge of Christ. The experience of regeneration or the new birth, whereby one becomes a new creature in Christ, made possible through the atoning work of our Saviour on the cross, is the fundamental reason for my being a Baptist.

I am a Baptist because being one affords to me a real opportunity to grow in grace and in the knowledge of the Lord Jesus Christ. (II Peter 3:18) The believer's sanctification and growth is only a foretaste of the eternal glory yet to come.

I am a Baptist because of the deep convictions about the Bible, God, man, sin, salvation, the church, heaven, hell, etc. that bind us together in Christ. (See report of committee on Baptist faith and message to the 1963 meeting of the Southern Baptist Convention).

I am a Baptist because our churches have a zeal for winning the lost that encompasses the whole world. This is revealed in individual soul winning efforts on the local scene and through voluntary cooperative efforts with other Baptist churches.

Why am I a Baptist? I am one by conversion and conviction. Why should anyone be a Baptist? The answer is by conversion and conviction.

I think that life is not too long. And there I determine, that many people read a song, who would not read a sermon.—Fanny Crosby

Why Be A Baptist?

By REV. O. B. BEVERLY, Pastor
Woodville Church

In seeking to answer the question "Why Be A Baptist?" I would like to relate to you the reasons why I am a Baptist. It may be that in this way you can find the answer. I did.

Early in life I felt God's call to surrender my life to Him and to go into the preaching ministry. I fought this call in my life until I was a senior in high school. I wanted so much to enter the field of politics, but God had other plans for my life.

One day after I had felt the call of God to my life very strongly I turned to my mother, who was sitting by the fire reading her Bible, and said, "Mother, I feel that I should surrender my life to the Lord and join the church." She quickly asked, "What church, Son?" I replied, "I'm not sure." I shall never forget her statement to me as she held up the Bible. "Son, I want you to read this book very carefully. Get all the books you can find on the beliefs of the different churches and read them carefully, and after you have prayed, do what God has told you to do."

I have all my life been a person who loved to read. I read the New Testament through twice. I gathered books from the school library and from friends on the beliefs of the different churches. I read them very carefully. Having studied the beliefs of the churches and with the aid of the open Bible I made my choice.

Soon thereafter I surrendered myself to Jesus Christ as my personal Saviour, remembering that in his Word He said, "Neither is there salvation in any other; For there is none other name under Heaven given among men whereby we must be saved." At the earliest opportunity I became a member of a Baptist church. I am a Baptist because after studying the New Testament and the beliefs of the different churches I came to the conclusion that the people called Baptists are following more closely the Plan of Salvation and the pattern of a New Testament church as given to us in the Bible than any other church.

What is the secret of the people called Baptists? What is that something that binds us together? It is our belief that Jesus Christ is the Son of the living God and that the Bible is the Word of God and the rule and guide of our faith.

Why Be A Baptist?

By JOE W. HUDSON, Pastor
First Church, Hollandale

Dr. A. T. Robinson once said: "Given a new heart and an open Bible and everybody will be Baptist." Perhaps this is the simplest way of answering the question, "Why?" The emphasis upon salvation by Grace, and the Authority of God's Word... these are Baptist distinctives. We hold some doctrines, in common with other groups, but interestingly enough, the points where there is difference is where others rely upon traditions, the teachings of men, and not upon the Bible alone.

Baptists have long been known as "a people of the Book;" and in such simple statement is found the answer to "Why Be A Baptist." It is not because of the people who are, or have been; but because of the Word of God. Another has said: "If it is Baptist doctrine you can find it in the Bible; if you cannot read it in the Bible it isn't Baptist doctrine." Baptists have an important distinctiveness; their attitude toward, and their faith in, God's Word. "The Bible is an all-sufficient guide in faith and practice, and nothing should be taught for doctrine which cannot be found therein"... this is where we stand.

Baptists have no man-made creeds; they place no stock in Traditions; they believe in the Priest-hood of the believer; in the duty of each to read, learn, and follow the Will of God as revealed in His Word, under the guidance of the Holy Spirit. Baptists have one source of Authority, one Standard, one Guide... "the word of God, which liveth and abideth forever." This gives to Baptists both a unique Message and Mission in the world today, and until the end of time.

Baptist people, and Baptist Churches are needed today... and one of the best reasons I know was suggested by Dr. Joe Odle, during the 2nd Training Union Week of Gulf-shore, 1963. "Southern Baptists are not God's last hope for the world, but the doctrines they teach are." Since we believe that all of the message of Christ is to be preached to all the people of the world, it seems both needful and good to be a member of a Church, and Denomination, which has this objective as its Aim and Mission.

Dr. J. B. Cranfill, in his introduction to B. H. Carroll's book, "Baptist And Their Doctrines," said: "The Baptist position is as broad as the New Testament. I thank God that it is no broader. Rather than attempt to adjust the New Testament to fit the people, it has been the aim and effort of Baptists in every age to adjust the people to fit the New Testament."

"Why Be A Baptist?" For myself, I cannot find one scriptural reason for not being a Baptist.

It is sure hard to teach a little crawdad to swim forwards when the mama and papa crawdads are swimming backwards.

Pages

From The Past

By J. L. Boyd

50 Years Ago

The Georgetown Church closed a successful meeting of days with 31 additions, 17 of them for baptism, during which Pastor R. A. Eddleman was assisted by W. E. Farr as visiting preacher.

A. B. Kelly of the Yazoo City church (now First Baptist) reported on the revival meeting. Results: 18 accessions, 12 of them for baptism, six by letter and six "under the watch care." Pastor Luther Holcomb did the preaching, assisted by Singer Butler of Athens, Georgia.

40 Years Ago

There were 18 additions to the Pleasant Grove Church, Pontotoc County, during their annual revival meeting during which Pastor Heartley was assisted by R. A. Cooper of Senatobia, who reported on the meeting.

Pastor H. C. Joiner tells of the protracted meeting in the Smyrna Church, Copiah County, during which George W. Riley did the preaching and "Young Brother" Rushing from Clinton (Mississippi College) led the singing. Wood-all Izard taught the Senior and Miss Laura taught the Junior B. Y. P. U. Manuals. There were 13 additions, six of them for baptism, and "A pounding for the pastor."

Pastor W. H. James of the Pilgrim's Rest Church, Copiah County, reports 12 additions to the membership, ten of them by baptism, in their revival meeting with Lee B. Spencer of Jackson as visiting preacher.

The Deacons of Lyman Church, Harrison County, report "one of the greatest meetings ever held in this section," their Pastor A. C. King doing the preaching. There were 38 additions to the church "with good material."

25 Years Ago

The meeting house of the Woodville Church was being repaired and a Sunday School Annex being built on the back. The people are happy in the work, reports Pastor T. J. Delaughter.

More than 141,000,000 Americans — 76 per cent of the civilian population—had some form of health insurance at the end of 1962.

Calendar of Prayer

(This list is not compiled according to birthdays.)

December 2 — Luther M. Dorr, superintendent of missions, Copiah and Lincoln Counties; Ervin Brown, superintendent of missions, Desoto County.

December 3 — James Mason, Grenada associational Brotherhood president; Sam Mabry, Jr., Mississippi Association Brotherhood president.

December 4 — Mrs. E. L. Pierce, WMU president, District XI; Frank Horton, Baptist Student Director, Mississippi State University.

December 5 — Joel Haire, Madison associational Training Union director; A. J. Pace, Jr., Marshall associational Training Union director.

December 6 — Jack Roberts, Baptist Building; W. R. Roberts Baptist Building.

December 7 — Percy Barnett, staff, Baptist Children's Village; Mrs. Phyllis DuBoise, faculty, Gilfoy School of Nursing.

December 8 — A. L. McGaugh, staff, Clarke College; Mrs. M. C. Waldrup, staff, Blue Mountain College.

The Baptist Record

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Why I Am A Baptist

By SCHUYLER BATSON, Pastor
First Church, Biloxi

Thomas Jefferson once said, "No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or beliefs, but all men shall be free to profess and by argument to maintain their opinions in matters of religion." As a Baptist I am both enjoying freedom within my denomination, and also helping to maintain and guarantee the freedom of all others to worship as they choose.

Two words seem to define or characterize Baptists—"autonomy" and "cooperation." Autonomy in the local church is the keystone of the church's local structure. It never ceases to amaze many non-Baptists that one of the reasons why I am a Baptist, is that I love the independence of my beloved people in the church where I was freely chosen as pastor. In a day when our nation is suffering the inevitable abuses and evils of centralization of authority in civil government and Christians the same evils in authoritarian rule in their churches, I am doubly thankful to be a Baptist. Ours is still a denomination of the people, by and for them. The voice of one Baptist is as strong as the voice of the next and we pray it may always be!

I am a Baptist because I believe that genuine progress, aside from mere motion and activity, is accomplished through willing and voluntary cooperation. This seems to be the motivating spirit of any democratic body. When within our denomination, coercion raises its ugly head, we immediately withhold our cooperation or stop the coercion by other means. No body or individual seeking such authoritarian rule among Baptists can long survive as long as Baptists are Baptists. That so many can achieve so much by mere voluntary cooperation, is a mystery to those who do not understand Baptists. The world has yet to see what God can really do when all Christians are free within their own denominations and free to band together voluntarily to lead this world to the foot of the cross. The Lord God said to Jeremiah as he says to his people today, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jeremiah 33:3.

Why I Am A Baptist

By A. B. PIERCE, Pastor
Parkview Church, Greenville

Many people do not know why they belong to a particular church or denomination. They joined because their parents belong to that Church. My parents were Baptists, and when I became a Christian, I united with a Baptist Church.

That is by no means my only reason for belonging to a Baptist Church today. When God called me to preach and I yielded to that call, I did some studying and investigation of my own with as open a mind as possible. If I were going to preach, I wanted to be sure of what I preached. The more I investigated and compared, the more I was convinced that Baptists were nearer the truth than any other.

Any religion that is worth propagating must have an authoritative basis. To me, the Bible is the sole and sufficient authority in all matters of faith and practice. Through experience, observation, and faith, I have found the Word of God to measure up to every real test.

As a Baptist, I believe what the Bible teaches about the sovereignty and love of the one Jehovah God, and the Lordship of Jesus Christ. I believe that salvation is available to all men through the death and resurrection of Christ, but it only becomes the experience of those who repent of their sins and believe on Him for salvation. Salvation is in none other, I believe, as Baptists do, that all souls have an equal right to direct access to God through Christ, and that all believers have equal rights and privileges in the church. I believe that the church should be free to function in a free state.

After more than a third of a century of teaching and preaching the Word of God, I am more convinced than ever that Baptist Beliefs and practices are nearer the New Testament in pattern and principle than any other religious body. That is why I am a Baptist.

Why Be A Baptist?

By JOSEPH N. CAUSEY
Pastor First Church, Canton

Reared in a Baptist home, near a Baptist church, and in a state having a majority of Baptists—how could I be anything other than a Baptist?

As a youth I was a Baptist of circumstances. Experience, study, and observation have made me a Baptist of conviction. Here are my reasons:

I Baptist Adherence to Revealed Truth

Interpretation of Bible truth results strangely in a bewildering array of cults, unusual and often spectacular practices of religion, and even denominational controversies. These factors at once illustrate the importance of understanding and enhance the Baptist middle-of-the-road interpretation of Bible doctrines. As never before, the whole counsel of God is needed by all men in order that, knowing the truth, they may be free.

II Baptist Provision for Maximum Personal Growth

Combining a Bible-centered preaching ministry with or-

ganizational training, the local church leads individual Christians to a high level of personal growth. Active members are first taught, then trained, and finally sent.

I Baptist Concern for World Needs

"Pray ye the Lord of the harvest," Jesus said, "that He may send forth laborers." Warm-hearted evangelism involving all church members, plus the encouragement of missionary giving make the Christian a worthy participant in everything the Lord holds dear. Members become world Christians though confined to one place. The Cooperative Program extends and multiplies Christian concern to a degree other systems cannot match.

IV Baptist Insistence Upon Religious Freedom

Among principles involved in Christian freedom are: Freedom of the individual to interpret the Bible for himself, freedom of the local church to act autonomously, freedom of all churches from control of either hierarchy or government, and freedom of the missionary enterprise to operate through the entire world.

Let every man choose what he will be, but as for me and my house, we will be Baptist!

Why Be A Baptist?

By JOE H. COTHEN, Pastor
Alta Woods Church, Jackson

I became a Baptist because I was brought up in a Baptist preacher's home. I have remained a Baptist because I have come to treasure that which I once took for granted. It goes without saying that I heartily subscribe to the Articles of Faith and could not do otherwise. These basic tenets of our faith are scriptural from beginning to end and for these foundation stones so clearly set forth I am sincerely grateful.

Among many reasons for being a Baptist one stands out in a special sense to me. I am glad that I am a Baptist because of the freedoms that I enjoy in our denomination.

As a Baptist I have freedom of choice. I can make up my own mind without coercion or under pressure from the leadership of the denomination. Recently, one of our great men pointed this out at the S.B.C. The local pastor and/or church is free to choose those parts of the program which best suit the needs of the local community. Usually we find that some part of the program will meet the needs of any given situation, but, in the event that this is not the case, the final decision as to what to do is left with the pastor and the church. I am grateful for the help that is given us, and I am especially glad that it all comes as suggestion never as a mandate. We Baptists can still have a choice.

Another freedom which I enjoy as a local pastor is freedom of the pulpit. This is never called into serious question by our state or southwide leadership. In fact, these who work with us and for us as Southern Baptists would be the first to insist that the local pastor be left unfettered as he seeks God's message for God's people on God's day. There are many emphases which we share across this land, but the how and when of sharing is still a local decision. There is no one who can or would tell me that I must follow the "party line" in my pulpit. I am at complete liberty to seek the Word of the Lord for my people under the leadership of The Holy Spirit without fear of any sort of denominational reprisal.

We have men with little formal education who occupy our pulpits and we see some of these consistently doing a splendid piece of work for the Lord and His church. No one has set arbitrary limitations on them and their service. At the same time we see those who have trained themselves to the best of their ability for the work they have been called to do. These too give themselves without reservation to the work with none to advance or restrain except the Lord himself. This is as it should be. The assignment of men to various pulpits and the discipline of those men while in these pulpits is distinctly the work of the Holy Spirit. Let Baptists always be careful not to attempt to usurp His office.

Why be a Baptist? Because, comparatively, we have little to hamper and much to enhance individual and local church effort for Christ. We are bound to cooperation with each other only by a Christ-like spirit of love. We are obligated only in proportion to our sense of responsibility to a lost world.

Why Be A Baptist?

By IVOR L. CLARK
Pastor, First Church, Macon

Baptists believe in a glorious personal experience called SALVATION. It quickens the soul, renews the mind, changes the will, transforms the life and will resurrect the body. Salvation of a sinner is God's greatest miracle. It is the work of redeeming grace, through a personal faith in Jesus Christ as Lord and Saviour.

Baptists magnify the worth and work of each individual. Everyone is someone in a Baptist church. He is at liberty to voice his opinions and to vote his convictions. In a spiritual democracy, he cooperates because he wants to and not because he has to. He has equal access to the Word of God and to the throne of grace. In the final analysis, he is accountable only to God for the stewardship of his time, talents, personality and possessions.

This emphasis on the individual has kindled altar fires of missions and evangelism in the Baptist program. There is an inspired urgency to win the world to Christ! Compelled by a Christlike compassion and propelled by Christ given Commission, Baptists have realized that "the field is the world." This gigantic task has called for the making of every believer an evangel and every Baptist a missionary.

Baptists have remained in the limelight among evangelicals because they have been willing to give God the glory. They have cultivated the friendship of Jesus, the Only Begotten Son of God, instead of wasting precious time and talents watering thorns of doubt and thistles of criticism, which grow in fallow soil eroded by the error of the "isms."

Why Be A Baptist?

By John R. Cobb, Pastor
First Inverness Church

Our subject is of immediate and practical importance to us all. It is of interest to the young person who is wondering about dating and possibly marrying a person of another faith; it is of interest to the citizen who follows politics and who is trying to weigh the merits of potential candidates for office; it is of interest to the parent concerned with maintaining adequate public schools; it is of interest to the average Baptist who doesn't quite know why he is a Baptist, other than that he was born of Baptist parents.

What does it mean to be a Baptist? Fundamentally it means to be a witness for something—One who stands for certain great ideas, one who champions certain positive beliefs, one who lives life on the basis of definite high religious ideas. What are the basic Baptist convictions? Let us look at five of the most essential ones.

To begin with, a Baptist is one who believes in the supreme authority of the Holy Bible. The Baptists are people of a Book. We believe the Bible is God's Word. It is sufficient authority for both our Christian faith and practice, the proven guide to the good life.

We further believe that every Baptist is under obligation "to endeavor to find the true sense of the Bible." It is not a book meant for scholars alone. It is a book written for common people and any one with average intelligence and education can "get" what it is all about. There are only two prerequisites to an understanding of a Bible passage:

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THE BAPTIST RECORD 5



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first, a willingness to seek its spirit; second, persistence in effort.

A Baptist is one who believes that only those who have surrendered their inward and outward life to Jesus Christ are qualified for baptism and church membership. Those of Peter's hearers, who believed his message were baptized, and then the three thousand were formed into a distinct community.

This is a religion of reliance. The ground of confidence is not in personal achievement, in keeping of regulations, however "holy and just and good" they might be. This puts whole reliance upon the character of God as it is revealed in Christ. Therefore, the nature of the church is a spiritual one, made up of individual units who have intelligently and willingly chosen this fellowship for spiritual purposes.

A Baptist is one who believes that the government of the Church, so far as regards the interpretation and execution of Christ's will by the Church, is an absolute democracy. This means that each member should participate in the administration of his Church—its money, its officials, or its teaching. The Baptist member has the privilege and mutual control of all the affairs of his Church. This belief connotes the nature of the Church organization. Christ is the supreme head of the local church. Therefore there is no jurisdiction of one church over another. All are on equal footing, and all are independent of interference of control by the civil power.

Finally, a Baptist is one who believes in the separation of the Church and State. By "the separation of Church and State" Baptists do not mean separation of the State from religious principles nor separation of religion from politics. We do believe that this is the only way to safeguard the God-intended freedom of the individual—the freedom of speech, of assembly, of press, and of worship. Thus each is a check upon the power of the other, therefore solving the problem of the two swords. The State shall use its sword to protect the rights of the individual. The Church shall use the sword of the Spirit to reconcile the individual to God.

For every political problem is at bottom a theological one. Implicitly or explicitly every political system rests upon some doctrine of man, and of the value and meaning of man's life.

In short, this means that the claims of the State on the citizen are not total claims. Jesus pointed out that man is under two kinds of government—one is spiritual, under which a man is bound to piety and service of God; the other is political, under which a man is instructed in the duties of humanity and civility.

There are many more reasons "Why Be A Baptist" than the five just given. Undoubtedly they will emerge in the course of your search for truth. There is one natural result of this kind of intelligent faith—an almost boisterous joy. About all, this faith gives meaning to our little lives, without which we cannot long endure.

Why Be A Baptist?

By CLARENCE H. CUTRELL
Pastor, First Church, Eupora

I am a Baptist because I believe an individual's spiritual life begins, continues and is consummated in a personal relationship to Jesus Christ, the living Son of God.

Each individual, mentally capable of moral judgment, is competent to make his peace with God without the mediation of a human priest. With the Bible—the infallible word of God—in hand, and with the convicting, converting presence of the Holy Spirit, the third person of the Godhead, one can come to an experience of repentance and faith and know the regenerating power of God.

Immediately he becomes a priest unto God and is capable of profound, intensive and extensive spiritual growth. Likewise he becomes accountable for every deed, thought and attitude of life. To help him along the way are aids such as (1) the rich fellowship of a Baptist church; (2) the study of the Bible and an inexhaustible mine of Bible-based materials produced by the Sunday School Board; (3) the abiding, inspiring, comforting presence of the Paraclete; and (4) the constant challenge of a lost, wicked world in need of his personal witness and service.

At the end of the way he can leave this world in the full confidence that just beyond death stands the living Christ ready to receive him and to present him "faultless before the presence of his glory with exceeding joy." (Jude 24b). And awaiting him is a just and generous reward granted by a gracious God for the fidelity and service on the earth.

Why Be A Baptist?

By CAREY E. COX, Pastor
First Church, Brandon

Much more calls for expression, and that which is stated needs amplification, but here are three basic reasons for being a Baptist.

The first is my complete satisfaction in the total acceptance of the Holy Bible as the divinely inspired word of God. There is absolutely nothing in the framework of the Baptist program or life which dares to impose an authority not clearly established in the New Testament. As a Baptist I am completely comfortable in preaching any and every part of the Bible. The cohesive of the authority of the infallible word of God eliminates the supposed authority of man and binds our hearts into an indissoluble oneness.

Second, the autonomy of the local church precludes outside interference and makes all unity of action with other churches totally a voluntary cooperation. Those who embrace the absolute Lordship of Jesus Christ and regard His word as adequate in matters of faith and practice have a "fellowship of kindred minds" and rejoice in the privilege of being "laborers together with God." Our elected state and Southwide leaders are privileged always to offer help but never to give dictation. We are brethren in Christ and the local church is autonomous.

Third, my love for religious liberty binds my allegiance to the Baptists. In the early history of our country according to Hawks, the Episcopal historian, "no dissenters in Virginia experienced harsher treatment than did the Baptists." His conviction along with others is that Baptists led the way to religious liberty for all. Our freedoms and democracy are by-products of New Testament Christianity. There is no greater hope for our future than the perpetuation of those ideas and ideals in Baptist churches which gave them birth.

German Baptists

The late Dr. Oncken assured the writer that in forming a new church at Hamburg, A.D. 1834, the constituent members first resolved that they would shut themselves up entirely to the apostolic model, as found in the New Testament. They therefore devoted themselves for some time to prayer and the exclusive study of that Book as an inspired Church Manual; and on comparing the result, to their surprise, they found themselves compelled to form a church in accord with the Baptist churches in England and America. Yet, there is nothing strange in this; the New Testament is ever the same, and it is but natural that when the devout mind is left free from all standards but this, was the determination to follow it in the most simple-hearted manner, it should produce the same stamp of New Testament churches everywhere and always (Memoir of James P. Boyce, by John A. Broadus, pp. 149, 150).

Baptism

Some twenty or more years ago, Dr. G. Campbell Morgan, internationally known Bible scholar, was in Shreveport to deliver a series of lectures on the New Testament. He spoke at the First Methodist Church. In the course of his lecture one night he came across the word "Baptism." The great Bible scholar was silent for a moment; and then said, "Friends, I am not a Baptist; but those of us who are not Baptists must in all honesty admit that the Baptists are correct in their interpretation of Baptism."

—Robert G. Lee in Bellevue Church Bulletin

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Open Communion Is Impossible

Is open communion possible? No! Paul's statement in 1 Corinthians 11:18 - 20 shows that open communion is impossible! "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must also be divisions among you, that they which are approved may be made manifest among you. WHEN YE COME TOGETHER THEREFORE INTO ONE PLACE, THIS IS NOT TO EAT THE LORD'S SUPPER." (Type emphasis ours).

Suppose that four denominations are gathered together in "open communion." There are "divisions and heresies" there for they certainly do not believe and teach the same doctrines. Paul says that such a group cannot eat the "Lord's supper," for it will not be the "Lord's supper." Open communion is impossible.—Joe T. Odle in CHURCH MEMBER'S HANDBOOK.

Harry J. Heitschew, director of the Treasury Department's Bureau of Engraving and Printing has announced that the motto "In God We Trust," which has been printed on more than five billion one-dollar bills will appear on all bank notes up to the \$100 denomination in about five years.

Why Be A Baptist?

By EMORY B. GREEN, Pastor
First Church, Bay St. Louis

In the epistle to the Romans, Paul states, "So then every one shall give account of himself to God." (Romans 14:12). The magnitude of this truth causes us to give serious attention to the Baptist position. In light of this thought, let us look at these three basic Baptist beliefs.

First, Baptists believe that the individual must have a personal experience of having faith through Jesus Christ as Saviour. Baptists reject all forms of religious systems which force, through fear, the doctrines of infant baptism and forgiveness of sin by sacrament.

Second, Baptists believe that the individual should unite himself with a church which has the form established by Jesus and which is patterned according to the principles set forth in the New Testament. Being a Baptist offers an opportunity for Christians to share in a democratic fellowship which believes the Holy Scriptures and not supposition, traditional dogma, and man-made hierarchy as their ultimate authority.

Third, Baptists believe that the individual must fulfill the Great Commission which demands, "Go into all the world and preach the Gospel to every creature." Being a Baptist allows the individual to join a great cooperative program of missions endeavoring to share Christ with the whole world.

Therefore, we conclude that the decision to be a Christ-trusting, Bible-believing, mission-minded Baptist helps us to become a true disciple ever seeking to glorify God. With these basic beliefs Baptists move toward the day of accounting before God, praying that He will say, "Well done, thy good and faithful servant."

Why Be A Baptist?

By W. B. ABEL
Pastor, Noxapater Church

In this brief article we sketch three reasons why Christians should be Baptist.

Christians should be Baptist because of the emphasis Baptists consistently put on the Bible. Baptists accept the whole message and absolute authority of the Word of God. The Church being a divinely established institution, should be governed in what it believes and does by the revealed will and plan of God for his church.

Baptists believe that each soul is competent to deal with God through Christ in all moral and spiritual matters. One needs no priest, godfather, godmother, official, or institution to serve as intermediaries to make Christ or His blessings available. The soul has the right and capacity to make its own decision, enjoy its privileges, and bear its responsibilities. The decisions others make for the soul cannot change its nature, or obligate it in any way.

The Baptist position concerning the ordinances properly relate them to Jesus Christ. Any form of baptism other than immersion is unrelated to Christ. Only immersion shows His death, burial, and resurrection. Other uses of water in what some call baptism show nothing of our Lord. The Lord's Supper is equally Christ centered. It is His self-established memorial. It is a clear and positive preachment of His atoning death. It is a repeated confession of our faith in Christ and our relation to Him.

Why Be A Baptist?

By ROY COLLUM, Pastor
First Church, Philadelphia

This question is at the same time embarrassing and challenging.

It is embarrassing because one of the reasons as to why

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YOUNG BAPTISTS carrying flags portraying Baptist determination to carry the Gospel to all the world.

I am a Baptist is the fact that my parents and their forebears, insofar as I have been able to trace them, have been Baptists. This reason has been questioned as to its validity by many so-called scholars through the years. However, I find myself altogether unwilling to apologize, either for my faithful, God-honoring Baptist forefathers, or for the fact that I have followed in their train—at least to the point of affiliation with the Denomination which has meant so much to them. My embarrassment, therefore, in the fact that I am a Baptist—first of all because of having been born of Baptist ancestry, lies primarily in an awareness of my own failure in so many instances to live up to the high and noble character and quality of their faithful Baptist witness.

The question is challenging because of the fact that God has saved me and called me to a gospel ministry which has as its very heartbeat the winning of unsaved men, women, boys and girls to accept and trust as their Savior, His Son, Jesus Christ. It is my responsibility to present to men the Living Word of God as He is revealed, in the power of the Holy Spirit, in the Written Word of God, and to urge upon them their responsibility to unite with a church that is consistent in faith and practice with the teaching of that Word. This challenge demands that an honest effort be made in the direction of an inspired, intelligent, fair, and reasonable appeal, based on a careful and unbiased declaration of the true meaning of the Written Word.

It is my firm conviction that Baptists are unique in confronting the whole man with the whole Bible. With deep and abiding faith in the consistency of the Baptist faith with the teachings of God's Word, I am grateful for the privilege of being a Baptist and inviting all others to become Baptists, too.

Baptists Through . . .

(Continued from page 1)

not so much in contra-distinction to the Jewish Theocracy, as to the Jewish synagogue, and the synagogue was always local (Cremer, *Biblico-Theological Lexicon of the New Testament Greek*, 330, 331). The Roman Catholics have always denied the existence of a universal spiritual church (Alzog, *Universal Church History*, I, 108, 109 until the German Reformation there was practically no other conception of a church. When Luther and others split off from the Roman Catholic Church, a new interpretation of this passage was adopted to suit the new views; so they held that Matthew 16:18 merely pointed to the ultimate triumph of Christianity. But manifestly this interpretation was remote from the meaning of the Lord.

Perpetuity Promised

Paul gives a large promise: "Unto him be glory in the church of Jesus Christ throughout all ages, world without end. Amen" (Ephesians 3:21). Ellicott translates the passage: "To all the generations of the ages of ages." The glory of Christ was to exist in all of the ages in the church. The church was, therefore, bound to exist in all of the ages. Even the redeemed in heaven are described in the Scriptures as a church.

Through The Ages

The author believes that in every age since Jesus and the apostles, there have been companies of believers, churches, who have substantially held to the principles of the New Testament as now proclaimed by the Baptists. No attempt is made in these pages to trace a succession of bishops, as the Roman Catholics attempt to do, back to the apostles. Such an attempt is "laboring in the fire for mere vanity," and proceeds upon a mistaken view of the nature of the kingdom of Christ, and of the sovereignty of God, in His operations on earth. Jesus himself, in a reply to an inquiry put to him by the Pharisees (Luke 17:20-24), compares his kingdom to the lightning, darting its rays in the most sovereign and uncontrollable manner from one extremity of the heavens to the other. And this view corresponds to God's dealings in the spiritual realm. Wherever God has his elect, there in his own proper time, he sends the gospel to save them, and churches after his model are organized (William Jones, *The History of the Christian Church*, xvii. Philadelphia, 1832.)

Principles Perpetuated

The New Testament recognizes a democratic simplicity,

and not a hierarchical monarchy. There is no irregularity, but a perpetual proclamation of principles. There is no intimation that there was a continuity of churches, for doubtless there was, but our insistence is that this was not the dominant note in apostolic life. No emphasis is put on a succession of baptisms, or the historical order of churches. Some of the apostles were disciples of John the Baptist (John 1:35), but there is no record of the baptism of others, though they were baptized. Paul, the great missionary, was baptized by Ananias (Acts 9:17, 18), but it is not known who baptized Ananias. Nothing definite is known of the origin of the church at Damascus. The church at Antioch became the foreign missionary center, but the history of its origin is not distinctly given. The church at Rome was already in existence when Paul wrote to them his letter. These silences occur all through the New Testament, but there is a constant recurrence of type, a persistence of fundamental doctrines, and a proclamation of principles. This marked the whole apostolic period, and for that matter, every period since that time.

Recurrence of Type

This recurrence of type is recognized even where error was detected. The disciples desired Jesus to rebuke a man who walked not with them (Mark 9:40), but this Jesus refused to do. The church at Corinth was imperfect in practice and life. The Judaizing teachers constantly perverted the gospel, and John the Evangelist, in his last days, combated insidious error, but the great doctrines of the atoning work of Christ, conversion and repentance, the baptism of believers, the purity of the church, the freedom of the soul, and the collateral truths, were everywhere avowed. At times these principles have been combated and those who held them persecuted, often they have been obscured; sometimes they have been advocated by ignorant men, and at other times by brilliant graduates of the universities. We quietly mixed the truth with philosophical speculations; yet always, often under the most varied conditions, these principles have come to the surface.

Sometimes Hidden

Baptist churches have the most slender ties of organization, and a strong government is not according to their polity. They are like the river Rhone, which sometimes flows as a river broad and deep, but at other times is hidden in the sands. It, however, never loses its continuity or existence. It

Will Baptists Dig Their Own Grave?

Will Baptists dig their own grave? The Baptist denomination digs its own grave when it consents to be counted as one of the "fifty-seven Varieties." It cannot survive, and has neither need nor right to survive, if it suffer itself to be classified as a "section" or branch of the so-called "universal, invisible, spiritual church."

A Baptist church that thinks of itself as a "branch" or "section" of a "universal, invisible, spiritual church," or "the Christian Church," is a Baptist church in name only.

Baptist churches that co-ordinate the Baptist denomination and themselves with the churches of other denominations, and accord to these churches New Testament standing, are acting consistently, not with Baptist principle and polity, but with their liberal attitude and practice, when they affiliate, federate and co-operate with non-Baptist bodies.

By their liberal attitude and practice they put themselves under obligation to practice inter-denominational comity to its utmost limits, to accept the baptisms of non-Baptist bodies as scriptural and valid, to exchange letters with non-Baptist bodies, to practice open communion, and adopt the policy of open membership. This is the inescapable logic of the "Church branch" theory. — FROM *Re-Thinking Baptist Doctrines* edited by Victor L. Masters, published by the Western Recorder, Louisville, Kentucky, 1937.

Baptists

Our people have not always been called "Baptists," but in their beliefs and polity they are substantially identical with New Testament churches. Unlike many other denominations, Baptists did not begin within the last few centuries with some human personality. The real succession which Baptists cherish is not historical, or the persistence of some name, but a spiritual identity with groups of believers, in Apostolic days and on through the centuries, who accepted and practiced what the New Testament teaches. Baptist churches would not be effected if every man-made creed were wiped out. With us the Bible is our sole and sufficient rule of faith and practice.

E. C. Routh in WHO ARE THEY (O.B.U. Press)

is simply hidden for a period. Baptist churches may disappear and reappear in the most unaccountable manner. Persecuted everywhere by sword and by fire, their principles would appear to be almost extinct, when in a most wondrous way God would raise up some man, or some company of martyrs, to proclaim the truth.

Trail of Blood

The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principles, rather than a dogmatic decree of councils; a golden chord of love, rather than an iron chain of succession, which, while attempting to rattle its links back to the apostles, has been of more service in chaining some protesting Baptist to the stake than in proclaiming the truth of the New Testament. It is, nevertheless, a right royal succession, that in every age the Baptists have been advocates of liberty for all, and have held that the gospel of the Son of God makes every man a free man in Christ Jesus.

Baptists In History

But the obligation resting on the Baptist denomination is far higher than this. It extends not merely to matters of detail, but to those of vital interest. The history of religious literature and of Christian scholarship has been a history of Baptist wrongs. We have been overlooked, ridiculed, and defamed. Critics have committed the grossest perversions, violated the plainest rules of criticism, and omitted points which could not have been developed without benefit to us. Historians who have professed to write the history of the church have either utterly ignored the presence of those of our faith, or classed them among fanatics and heretics; or, if forced to acknowledge the prevalence of our principles and practice among the earliest churches, have adopted such false theories as to church power, and the development and growth of the truth and principles of Scripture, that by all, save their most discerning readers, our pretensions to an early origin and a continuous existence have been rejected.

The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords and which have been used to great advantage in support of other opinions. It is needless to say, gentlemen, that we can no longer consent to occupy this

position. We owe a change to ourselves, — as Christians, bound to show an adequate reason for the difference between us and others; as men of even moderate scholarship, that it may appear that we have not made the gross error in philology and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom by the profession of noble principles, by the profession of noble principles, by the maintenance of true doctrines; as the church of Christ, which he has ever preserved as the witness for his truth, by which he has illustrated his wonderful ways, and shown that his promises are sure and steadfast. Nay, we owe it to Christ: himself, whose truth we hold so distinctively as to separate us from all others of his believing people; to whom we look confidently to make these principles triumphant; for whose sake, on their account, men have been ever found among us willing to submit to banishment, imprisonment, or martyrdom; and for whose sake, in defence of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even of those who love our Lord Jesus Christ (Memoir of James P. Boyce, pp. 136, 137, by John A. Broadus)

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(Continued from page 2)

at Athens: God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him." A universal religion is required by the unity of the race. Christ's religion is necessarily intolerant of all pagan faiths, as truth is necessarily intolerant of falsehood and of error. There is no permanent standing room on this planet for the religion of Jesus Christ, and any alternative. It is an inevitable conflict to the finish, between Christianity and every high thing that exalteth itself, or opposeth himself, to God and His Christ. We must secure the acceptance of Christianity everywhere, if we are to preserve it anywhere. The Self-preservation of Christianity is conditioned upon its universal sovereignty. It must win everywhere, or run up the flag of surrender and defeat. There can be no concordats or compromises in this eternally important matter. "He must reign 'til he hath put all enemies under his feet." We are in no losing battle when we follow Christ.

Evangelism

To such end, we must major on Evangelism. That is the first note in the marching orders of our risen Savior and Lord. Evangelism is the missionary spirit in action. It is the forerunner and builder of churches. It is essential to all Christian expansion, and must give its benign influence to all sound teaching in the churches. Dr. Duff well said: "The church that ceases to be evangelistic will soon cease to be evangelical." In the New Testament, everything goes out from the churches and draws back into the churches. Whatever good may be done by methods and institutions apart from the churches, let us remember that Christ has

put His honor in the churches, and it needs to be urged with all emphasis, that the hope of the people for a sound gospel, both for today and tomorrow, centers in the churches of the living God. "The Church of the living God, the pillar and ground of the truth." And the first and supreme business of every church is to win souls to the salvation and service of Christ. This work is not secondary and incidental, but it is primary and supreme. "As my Father hath sent me, even so send I you." "The Son of man is come to seek and to save that which was lost." If the seeking note for the salvation and training of souls be absent from a church, how much different would there be between such church and an ethical club? All the estates of a church are to go afield, and stay afield, in this Christly work of winning souls to Christ. And all who are won to Christ should follow Him in baptism; and these should all be faithfully taught and enlisted in the doing of all things Christ asks of His people. The preacher, the parent the teacher, the laymen, the women, the eager young people, are all to be mobilized for this matchless crusade.

But it is not enough for us to be given the vision of a lost world—we must also know of an adequate remedy for such lost world. Just here we come upon the most enchanting theme in the universe. It is the Gospel story of how a sinner may be saved. "There is none other name under heaven, given among men, whereby we must be saved." This gospel is the one, all-sufficient hope for mankind. It is the hope for the individual, and it is the hope for society. It changes the social order by first changing the social unit. Grace is as real as sin, and grace is far more powerful than sin. "Where sin abounded, grace did much more abound." Wherever the vital facts of Christ's death and resurrection are faithfully proclaimed,

Christ verifies His promise: "And I, if I be lifted up from the earth, will draw all men unto me." This very hour, Christ is saving Korean demon worshippers, and South Sea cannibals, and African Hottentots, and Indian pariahs, and Confucian scholars, and Brahmin priests, and men of every type and temperament under heaven.

I ask them whence their victory came? They with united breath, Ascribe their victory to the Lamb.

Their triumph to His death. One by one, was Jesus' method, as indicated in His parables and into the night and storm. It was not over a Pentecost, but over one repenting sinner that the angels sang. It was not a lost race, but a lost son that kept the father waiting at the gate. Jesus never raised an army from the dead. He stood at the bier and said: "Young man, arise!" He stood at the graveside and said: "Lazarus, come forth." In our Lord's sermons we find vast truths of His holy religion uttered, not to a great congregation, but to an audience of one. To a nameless woman, He announced the great principle of spiritual worship. To a proud ruler He preached His wondrous sermon on the new birth.

The Gospel For The World. As we go on our world crusade, let all our Christian agencies be kept aflame with the passion of New Testament Evangelism. Let us call all the people back to the Bible, and end the famine that now obtains concerning it. Let plans be made that will regularly carry our religious papers into every home. Let all our training institutions dare to be aggressively and sanely Christian. Let us dare to live the glorious gospel we profess, and if need be let us gladly die for it.

Our declared principles inexorably commit us to a large program of service. The whole gospel for the whole world is our God-given program. The acid test of Jesus is: "By their fruits ye shall know them." The truth is not to be wrapped in a napkin for safe keeping—the truth is to be promulgated. "Why call ye me, Lord, Lord, and do not the things which I say?" Faith is more than a dogma, it is a passion, it lifts, it achieves, it arrives. Great believers are always great doers. Entrusted as we are with such a gospel, what ought we to be and do about it? If we are to be true to our Baptist Message and Mission, we must be missionary enthusiasts. It was no accident that William Carey became the founder of modern missions. His fundamental Baptist principle of obedience to Christ made him a missionary. And so with Judson and Luther Rice, and with all the valiant men and women who followed in their train. If

these thousands and thousands of Baptist men and women, now gathered in this World Congress, have the true Baptist spirit, it will leave us no choice but to go and to give, and to live, and if need be to die, that the glorious gospel of Christ may be made known to every human being. There are enough friends of Christ in this Congress, who, if fully dedicated to Christ, could change the whole world. As of old, the world was shaken at Pentecost, so will it be again. What would Jesus say to us if He were visibly present with us in this Congress today? We need not guess, we know what He would say. See Him and Hear Him on Olivet: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Courage and Faith

Let us go to our mission, in no defeatist spirit but with all-conquering courage and faith. We are following a Leader who "will not fail nor be discouraged, till he has set justice in the earth; and the isles shall wait for his law." "His dominion shall be from sea to sea, and from the river to the ends of the earth." Let us say with Dan Crawford: "Hats off to the past, costs off to the future." Let us say with Rupert Brooke: "Now God be thanked Who matched us with this hour." Will we be big enough to see our day? Will our leadership be worthy? Will we now as never before cast ourselves upon God? Let us take the long look. The short view is always inadequate. Christ's people are engaged, not simply in a battle, but in a campaign, the outcome of which campaign is certain to be victory for Him Whose right it is to reign, today, tomorrow, and beyond forevermore. "Jesus shall reign where'er the sun does his successive journeys run." He is steadily marching on to His coronation, when He shall be crowned with many crowns—the crowns of creation, of revelation, of history, of salvation, of all the crowns. Oh! who would not wish to link his all with this Eternal Saviour and Lord? "Bring forth the royal diadem and crown him Lord of all!"

Let ev're kindred, every tribe, On this terrestrial ball, To him all majesty ascribe, And crown him Lord of all!

O that with yonder sacred throng, We at his feet may fall, We'll join the everlasting song, And crown him Lord of all!

GOD HAS abundantly blessed Baptists in their 150 years of organized life in America. On the eve of our 1964 Baptist Jubilee Advance celebration, Southern Baptists, with God's help, let's make America Christian for OUR future generations. 1 Chronicles 16:8, 12 "Give thanks unto the Lord . . . and remember his marvelous works."

Nine States . . .

(Continued from page 3)

Baptist General Convention of Oklahoma, from 41 to 42 per cent; Baptist General Convention of Oregon - Washington, from 17 to 18 per cent, the Alaska Baptist Convention from 26 to 27 per cent, and the state convention of Baptists in Ohio, from 27 to 30 per cent.

Gauging the news appeal by out-of-state interest, the Baptist State Convention of North Carolina probably attracted most attention.

North Carolina in its 1963 session (1) Failed to permit non-Baptist and out-of-state trustees for Wake Forest College, (2) Passed a resolution opposing capital punishment for crimes, (3) Elected a new general secretary and (4) Voted a proposal for a new Baptist state office building in Raleigh.

Race Statements Given

Race statements were most outspoken in Hawaii Baptist

Convention and in Maryland. Hawaiians called for integration of churches and church institutions throughout the SBC. Maryland urged its affiliated churches to receive Negro members.

Kentuckians will survey integration of churches and church-related schools and hospitals there. Georgia Baptist Convention voted support of its university, Mercer in Macon, which has admitted Negro students.

South Carolina Baptist Convention asked Furman University trustees to delay admitting Negro students to that Baptist school. The convention wants to find a policy to apply to Furman and to its three other schools as well.

District of Columbia Baptist Convention received a Negro church into fellowship.

Church-state matters got an airing. California Baptists opposed a bill in Congress giving Federal aid to church-related colleges.

Arkansas Baptists debated

whether Hill-Burton funds to construct a hospital addition through a private corporation was "Subterfuge" for direct acceptance. The corporation would lease the hospital addition to a Baptist agency. The expansion was approved by a narrow margin of votes.

Kentucky Baptist Convention approved the United States Supreme Court ruling outlawing required Bible reading and prayer in public schools but disapproved of extreme interpretations of it.

Nordenhaug Returns Home

WASHINGTON (BP)—Josef Nordenhaug, general secretary of the Baptist World Alliance, returned to his home here after experiencing a slight heart ailment in Melbourne, Australia. He became ill during a series of speaking engagements in Australia and New Zealand. He expects to return to the office after a few days of rest.

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Baptists and Freedom

By Earl Kelly, Pastor First Church, Holly Springs

Of all the philosophical concepts and theological insights, which have motivated the faith and behaviour of men, none has captivated the thoughts of men more readily than the concept of freedom. Baptists have been vociferous enthusiasts of this concept. From their beginnings Baptists have declared their belief in the competency of the individual. This New Testament doctrine was grounded in the Sovereignty of God. Freedom is a part of the very structure of God's being, that without which he would cease to be God.

Baptists have always considered the freedom of God as the most important Christian affirmation. Every Baptist distinctive will gravitate to this pocket of truth. Paul M. Harrison in his book, *Authority and Power in the Free Church Tradition*, says:

"... the founding fathers of the movement (Baptist) were primarily concerned with the freedom of God, not the freedom of man or the autonomy of the local church. These were secondary concerns; they were instruments to achieve the ultimate goal, the free movement of the Holy Spirit within the churches."

The doctrines of free grace, believers baptism, priesthood of believers, liberty of conscience, and an autonomous church are all grounded in the freedom of God. God's freedom was expressed in creation. He who needed nothing freely chose to create man who could find the meaning of life in creative use of his freedom. By an act of grace, God created man in his own image. The

"image Dei" in man declares that he is to have the freedom to be addressed by and confronted with God. The earliest Confessions of Baptist Faith expressed great fear of any system which would hinder the free movement of the Holy Spirit upon the souls of men. They sought to preserve this freedom by calling for absolute religious freedom. Freedom of religion could best be insured where church and state were separated.

I am proud to be a part of a movement which has produced a people whose distinctive motif of freedom is theologically oriented.

As Christmas approaches, our thoughts are turned to decorations. The Swedish people have an interesting way of decorating their Christmas trees. Many families in that country attach their national flag to the very top of the tree; and on the other branches of the evergreen they place small flags of many other nations of the earth as a symbol of the true Christmas message of "Peace on earth, good will to men."

Since the Wise Men appeared suddenly out of the desert bearing gold, frankincense, and myrrh for the newborn Infant at Jerusalem, Christmas gift-bearers have appeared and disappeared mysteriously every year. One of the strangest gift-givers of all flings open a door in Sweden, throws in a gift, then vanishes. The gift, called the Julklapp, is done up in so many wrappings that it is hard to find.

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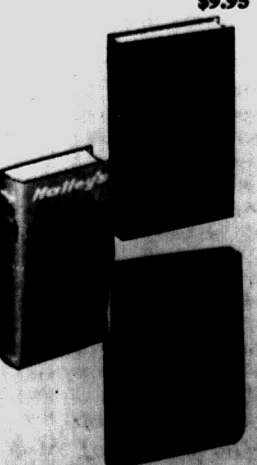
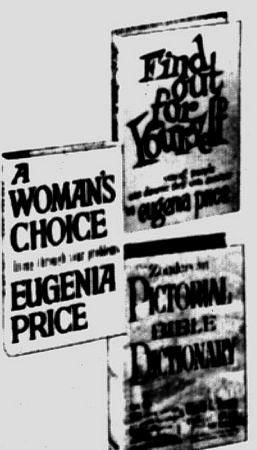
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Why I Am A Baptist — by O. W. Taylor

By O. W. TAYLOR

The late Dr. O. W. Taylor was for many years editor of the Tennessee Baptist and Reflector. This sermon was published in that paper more than thirty years ago. It is used by permission.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

Heeding the text logically leads to doctrinal statement. Hence, the subject assigned me connects admirably with the text.

I am not a Baptist for sectarian reasons. I should be willing to join another body, if biblical conviction called for it. I am not a Baptist for sentimental reasons. My people are mixed up denominationally, and I once came near joining another church, though mother was a Baptist. The New Testament kept me from it. I am not a Baptist for pugnacious reasons. Vigorous denominationalism does not warrant villifying and abusing others. One should not be orthodox in doctrine and heterodox in presenting it.

Why, then, am I a Baptist?

I. For An Authoritative Reason

I am a Baptist because I believe that the Scriptures reveal and inculcate Baptist doctrine and practice. Touching the Scriptures, Baptists believe: 1. That they (the Scriptures) are "inspired of God" (1 Tim. 3:16), and therefore, are infallible. 2. That they are the only authoritative and complete rule of faith and practice. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Others claim the same belief, but violate its logic. Catholics put tradition and the ex cathedra utterances of the pope on a level with scripture and govern its interpretation accordingly. Among evangelicals infant baptism is argued, not on the ground of explicit scripture teaching, but on the ground of "inference," "sentiment," and "beautiful act of dedication." It is put in the place of circumcision, though Paul puts regeneration there (Rom. 2:27-28). Immersion, admittedly the New Testament baptism, has had substituted for it sprinkling on the ground of "convenience," "personal choice," and "the right of the church to change forms." Baptist belief concerning the Scriptures cannot subscribe to such.

The reviewer of a sermon-contest, sponsored by the Literary Digest for young preachers, said the Baptist preachers were easily identified by their "abundant and skillful use of scripture." What a tribute! Dr. Oncken and a band of believers in Germany shut themselves up to prayer and the study of the New Testament to see what kind of church they should form. They were surprised to find that they must form one after the pattern of Baptist churches in Britain and America. These facts are significant.

"Given a New Testament, an open mind and a conscience in good working order, and the result is a Baptist."—Robertson. The authoritative teaching of the Bible is why I am a Baptist.

II. For a Mediatorial Reason

"There is one mediator between God and man, the

man Christ Jesus" (1 Tim. 2:5). Here the Baptist stands. Others deviate from this, either in theory or in practice or in both. Some priest or proxy or church or ordinance is put in between the soul and Christ. This is done while one is an infant or when he becomes accountable or both. There are individual exceptions to this among other peoples. But doctrinally and denominationally Baptists are the only people on earth who hold to the competency and personal approach of the individual soul to God "with nothing between." Therefore, I am a Baptist.

III. For a Redemptive Reason

The position of Baptists touching the plan of salvation constrains me to be one of them. The Bible, and therefore the Baptist, position is: "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). Baptists believe with Paul that the effort to introduce human merit into the process as a plus to faith makes it so that "grace is no more grace," so far as operating in that case is concerned (Rom. 4:4-5; Rom. 11:6).

Save for certain individual exceptions among the members, all other bodies propose, in some guise and somewhere, plusses to grace and faith in order to salvation. It may be good character or the church or the ordinances or good deeds or holding out faithful. Baptists, as a people, stand alone for the teaching, "receiving the end (issue) of your faith, even the salvation of your souls" (1 Pet. 1:9; Acts 16:30-31). This constrains me to be a Baptist.

IV. For a Symbolic Reason

Baptists stand for the New Testament symbolism. The Lord's Supper is designed to "show forth the Lord's death" (1 Cor. 11:26). The observance of it is restricted: (1) To the church, "when ye come together in the church" (1 Cor. 11:18,22); hence, is not proper at the bedside of the sick or in any non-church assembly. (2) To a united church (1 Cor. 11:17,20). Paul says that even in the case of one divided church, "It is not possible to eat the Lord's Supper," though a mockery may be made of it. Hence, a divided Christendom cannot observe the Supper; close communion is the only real kind. (3) To the proper design, "show forth the Lord's death" (1 Cor. 11:26), not love for loved ones and friends and fellow-Christians. This removes the ground from under "open communion." All besides Baptists change this in one way or another. The manner of observance is taken out of the scriptural limits; the symbolism is changed into a "sacrament" and made a condition of salvation; the design is shifted from Christ to sentiment.

Baptism is a "figure" (1 Pet. 3: 21). Its symbolism shows forth the burial and resurrection of Christ, as well as the believer's participation in the benefits thereof (Rom. 6:3-5). Only immersion can do this; "buried with Him in baptism—risen with Him" (Col. 2:12; Rom. 6:3-5). Being a "figure," the function of baptism is only to declare, not to procure, the remission of sins, and Acts 2:38 must be interpreted accordingly.

Other peoples change all of this, either in form or design or observance or in all three ways. They symbolically link themselves with Rome in doing so. Sir Isaac Newton says that Baptists are the

only people who "have never symbolized with Rome." Hence, I am a Baptist.

V. For An Ecclesiastical Reason

The Baptist position touching the church commends itself to me as scriptural. A New Testament church is a congregation of baptized believers formed under the constraint of the Lord (Acts 2:47; 1 Cor. 12:13). It is a local and visible body (1 Cor. 1:2; Rev. 1:10). In organization it is democratic, consisting of "saints, with the bishops (elders, pastors), and deacons," amongst whom bosses have no proper place (Phil. 1:1; 1 Pet. 5:2-3).

Others deviate from all this in: (1) Definition. "The church" is either made up of all visible bodies in Christendom as "branches," or is "universal and invisible" and includes all the redeemed. (2) Membership. Infants and adults may be members; the saved and those who only "desire to flee from the wrath to come." (3) Organization and government. There are the "head" or "heads," the "college of bishops," the "presiding" lesser lights, "the supreme council," "the ruling elders," "the presbytery," "the synod," and, finally "the laity."

Hearing for the first time what Baptist churches are like, the celebrated Hebraist and Biblical Critic, Gesenius, exclaimed, "How exactly like the primitive churches!" Hence, I am a Baptist.

VI. For a Comparative Reason

A prominent Episcopal bishop in Texas said that there ought to be only three denominations, the Baptists on one side, and the Catholics on the other. "All others should unite; for the difference between them is the difference between tweedle lee dee and tweedle lee dum."

With the possible sole-exception of "open communion," every error which those in between hold they get from the Catholics; every truth they hold the Baptists hold and have through the centuries. If one doubts this, let him study the errors that are held as to the plan of salvation, as to the church, as to the ordinances, and as to good works, and be convinced.

A band of believers in Brazil searched for a people practicing and teaching what these believers had found in the New Testament. Various ministers proposed to receive them; but revealing what they taught and practiced along certain lines, were told by the believers that these things could be found in the Catholic church, which they had left. Finally, a Presbyterian, I think, told them that only the Baptists taught and practiced according to the convictions of this band of believers. Hence, I am a Baptist.

VII. For a Historical Reason

Jesus said, "the gates of hell" would not prevail against His church (Matt. 16:18). Can Baptists qualify here? "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times, Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be regarded as the only

Christian community which has stood since the Apostles; and as a Christian Society which has preserved pure the doctrine of the Gospel in all ages."—Drs. Ypeij and Dermout, in "History of the Dutch Reformed Church," Vol. I, page 148. I am glad to belong to such a people.

The Baptist history touching civil and religious liberty constrains me. Washington, in a letter, commended the Baptists for their support of the Revolution and of liberty and government. Jefferson got many of his ideas of democracy from the business meetings of a Baptist church in Virginia. The first amendment to the Constitution guaranteeing religious liberty was due largely to Baptist influence. "The Baptists were the first propounders of liberty, true and equal liberty, just and impartial liberty."—John Locke. "Freedom of conscience, unlimited freedom of the mind, was from the first the trophy of the Baptists."—Geo. Bancroft.

Baptist history touching missions constrains me. Davis, in his history of the Welsh Baptists, says that Claudia, a convert of Paul in Rome, introduced the gospel into Wales. Came the Welsh Baptists. The first settlers in America were principally from Welsh stock. It is a matter of common knowledge that William Carey, a Baptist, gave the first modern impetus to the world-wide missionary enterprise. I am a Missionary Baptist. Those on Baptist church rolls who are not missionary in spirit and practice ought to get out and quit sailing under false colors.

Standing on the Book, with all due kindness and courtesy to others, and in the spirit of Christ at all times, let us be Missionary Baptists in doctrine, devotion, and duty.

MY LORD'S WAY

The way He may lead I know not,
But my Leader I know is true;
My steps, day by day, He guideth,
In His strength I can dare and do.
He knoweth the way, I know not,
But His love is my joy each day;
My trust is in Him, I follow
In the way of my Lord's Highway.

The days may be dark and cloudy,
Yet the sun of His love doth shine;
The night may be black and fearful,
But I walk with His hand on mine.
Though only a step He shows me,
And the others from me doth hide,
I know that in love He is leading,
And in safety His mercy guides.

I rest in His will and worship,
I rejoice in His strength divine;
With faith in His word most precious,
Not a doubt nor a fear is mine.
I look for His coming daily,
In the clouds with great glory shown;
Then sorrow and sin He'll banish,
Not a grief nor a pain be known.
—Ernest O. Sellers, Baptist Bible Institute,
New Orleans, La.

My Concept Of Baptist History

By W. C. Taylor,
Louisville, Ky.
Retired SBC Missionary

The supreme worth of Baptist doctrine is that it preserves and clarifies for us the revealed truth of the New Testament in its entirety, coherence, relations mutually of the component parts, and the application of each truth and of all together, to life in all its aspects and goals.

My conception of Baptist history maintains this longing for doctrinal fidelity all the day down the centuries and this repudiation of our own errors that appeared in life and writings of our people. We have had over fifty Roman Catholic priests converted and join Baptist churches in Brazil. Many of them say their becoming Baptists was due to their evangelizers, sometimes previously converted priests, giving them my writings. A lot of priests are converted by reading their Latin Bibles. Then they gradually discover the differences between what they are, doctrinally, and what the New Testament teaches, which is what they ought to be in doctrine. Many of them finally find a Baptist church and say with great relief: "This is it. This is what the apostolic churches were. This is what I was hunting for." But some never find that.

Seeking N. T. Church
Why don't they just start something biblical, on their own? I am amazed at how deeply and almost unanimously they long to find such a Christianity already in existence. They wait. They search. They investigate. They reject. They keep on trying to find what they see in the New Testament.

Now that same longing is in evidence all down the ages. We see it in the writings of most every medieval sect that revolted and turned away from Rome. I see this revolt against Rome in each of these sects, just as I have seen it in converted priests in my time and my environment. They are never content to start something themselves. They always long to join some right movement already in existence, just as the converted priests of our day.

Why does it not occur to these people to say to them-

selves: "John the Baptist was never baptized. Yet he baptized and delivered a people, prepared for the Lord. Why can't I do the same?" Yet it amazes me how seldom you find that. When a man discovers New Testament Christianity, he deeply feels that, if he is right, that would have been self-evident to others who faced the same issues and had the same yearnings. He doesn't want, at this late date, to be another John the Baptist and start over again. Thus, our groping groups, approaching Baptist faith, always want to find that faith already in operation in churches such as they have idealized for their own life. So, down the ages, you find approaches to Baptist fidelity to New Testament Christianity. But they are not the same. There is something wanting here, something added erroneously there, something out of proportion yonder, something terrible, terribly twisted, in this fundamental or in that detail.

New Testament Christianity

Now I cannot be content with that in any past century, any more than I was content with it in my lifetime in Brazil. I must stand for full New Testament Christianity at any one time, in any one century, just as loyally as I sought to stand for it in this century in Brazil. I have studied these sects down the ages, with the deepest sympathy for the revolts against rising Romanism that were carried out by the Cathari, the Albigenses, the Spiritual Franciscans, the Petrobrusians, and Henricians, the Arnoldists, the Waldenses, the Lollards, the Bohemian Brethren, the Wyckliffites, the Hussites, and all the "Reformers Before the Reformation" that my great teacher, A. H. Newman, tells the story of in his Church History. I love their heroism, their revolt against Rome or against the anticipation of the errors of Romanism, their approach to the errors and truths of Protestantism, all of that. But I don't see in any of them New Testament Christianity and I simply cannot stack them all together and affirm an apostolic succession down the ages. That is a fable. My Bibles says: "Neither give heed to fables and endless genealogies," 1 Tim. 1:3, and

that certainly includes the fable and genealogy of the beginning of New Testament Christianity under Christ and the apostles and its continuity in all these medieval sects that spontaneously and without historical continuity arose down the centuries. Baptists must tell the truth, and they cannot do that and feign any continuous existence of the full New Testament Christianity down the ages in the doctrines of these many sects. I cannot hold, then, to any such a doctrine of the perpetuity of New Testament churches as will include a lot of false churches and false doctrines. I would be, in my own estimation, a wilful liar if I did that!

True Perpetuity

Rather, here is my idea of the perpetuity of the churches. Neither our churches today nor the churches founded by Christ and his apostles were perfect. Our Lord and his apostles corrected a lot of faults in the churches of their day. We see such faults in the churches of our day. But the full New Testament Christianity must ever be the only acceptable goal. We perpetuate it by coming back to it! It is ever the standard. THAT IS ITS PERPETUITY, never perfectly attained, never abandoned by the faithful. I, therefore, hail with delight, every effort down the ages to keep on witnessing to, or to come back to, the Christianity of the New Testament.

We have testing phrases of revealed truth. Take this one: "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God, NOT OF WORKS," Eph. 2:8-10, written by Paul in Rome in his final imprisonment. Take those three words, NOT OF WORKS and test all the religions of the world with them. NOT OF WORKS. By that test every false gospel, every false religion of all time and all the world, is tried and found wanting. They are a mass of false ritual, called sacraments — a word you could search for in the Bible a million years and never find it or anything that suggests it — of which false religions, including false Christianity, are made up of. NOT OF WORKS! That repudiates and condemns countless false religions. It gives God's great



FOUR COUPLES from Ecuador are among the 19 new students enrolled in the International Baptist Theological Seminary, Cali, Colombia, this term. Mr. and Mrs. Reuben Jarrin are not pictured. The other three couples are, left to right, Mr. and Mrs. Alberto Lopez, from Guayaquil, and Mr. and Mrs. Carlos Pacheco and Mr. and Mrs. Guillermo Vasquez, from Quito. Mr. Jarrin and Mr. Lopez are engineers, and Mr. Jarrin was head of the city planning department in Guayaquil.

Brazilian City Council Commends Southern Baptist TV Series

The municipal council of Fortaleza, Ceara, Brazil, recently issued an official commendation of Southern Baptists' television film series, "The Answer" being telecast there in Portuguese. "The Answer" films feature dramatized contemporary spiritual problems with solutions indicated in the Bible and Christ.

Announcement of the action

NO! to false gospels down the ages. NOT OF WORKS.

I think a fair full New Testament Christianity, in doctrine and life, is to be found in our Baptist churches today. I think the Baptist church I now belong to is similar to churches, in other States and nations, that are NEW TESTAMENT CHURCHES. This is the perpetuity of the churches that I believe in, teach and practice.

came from J. Daniel Luper, Southern Baptist missionary in Fortaleza. He sent the Radio-TV Commission in Fort Worth a photocopy of the commendation with a translation.

A total of 26 different half-hour dramatic films have received Portuguese sound tracks for use on television in Brazil and Portugal. The work has been done by Southern Baptists' Foreign Mission film department in Campinas, Sao Paulo.

The Fortaleza television station received the first films. They are also being shown in Belem, Recife, Vitoria and Sao Paulo.

Statement Given
The council's statement to the Southern Baptist Convention said in part: "The council has registered in the minutes of its business session a vote of praise and satisfaction for the present-

DEVOTIONAL—

On Life's Sea

By Rev. J. W. T. Slier, Pastor
New Hebron Church, New Hebron

Matt. 8:23-27

The story of Jesus and the disciples crossing the sea of Galilee speaks eloquently of life's voyage. At first the sea was calm and then suddenly a storm came upon them. During the years of good health, prosperity and peace, we may have a false sense of security, and do not see the necessity of turning to the Savior for help.

Being a Christian does not prevent the storms of life. As long as we are in the flesh, we shall be subject to the laws which govern the flesh. But we do have the privilege of having the Savior near us. Some of the great storms are in the souls of men. It could be that suddenly the soul is in the grip of some subtle sin or fear.

The Disciples realized their helplessness and turned to Christ and said: "Save, Lord, we perish." They discovered that Christ was alive to their needs. Their faith was little, but they had a great Savior. Jesus said to them: "Where is your faith?" It would have been timely for them to say to the Lord: "Increase our faith."

This dramatic incident gives us a lasting lesson, for we see with the disciples that Jesus is near and is concerned with us. That he has power to still the tempest in the soul as upon the sea. Later in the upper room they heard Jesus say: "Peace I leave with you; my peace I give unto you." The Savior will bring a great calm to all those who trust him.

SS GROUP WARNS AGAINST 'DE-PROTESTANTIZING' AMERICA

BUFFALO, N. Y. (CNS)—A resolution unanimously adopted at the 18th annual NSSA convention here listed five "trends" which "give evidence of a rush to secularism in national life:"

1. The gradual "de-Protestantizing" of the nation "through efforts of the ecumenical movement and the current Vatican Council."
2. The U.S. Supreme Court decisions banning Bible reading and prayer in the public schools.
3. Moral laxity, "preoccupation with sex, crime, teenage restlessness, boredom and delinquency."
4. The "increasing crescendo of tension in race relations."
5. Lack of positive, aggressive Christian witness as reflected in apathy and frustration.

tation of the series of films entitled, "This is the answer," for their noble educational influence, as well as their profound moral content. Let me use this opportunity to present you our highest appreciation and gratitude."

Missionary Luper wrote: "Everyone has been highly pleased with the reception of your films here. So much so that our state board has obtained a new television contract that will begin in January, 1964 . . . hundreds have written for the booklet that is offered. We know of several people who are in Baptist churches in the city as a result of the television films."

What a dreadful thing if the body needed water and yet did not thirst, for permanent injury might result before we knew anything harmful was happening to us. So the pain of thirst is a salutary warning that something important is required at once. Even so, when the spirit yearns and sighs after something better and holier and higher, it thirsts; there is no other but Christ to whom we may go with assurance that these deep spiritual needs will be met. — F. Carlton Booth in THINGS MOST SURELY BELIEVED (Fleming H. Revell Company).